THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.—MAT. x. 15.

No. 47. Vol. XLIII. Monday, November 21, 1881. Price One Penny

FIFTY-FIRST SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 727.]

Saturday 2 p.m.

LIST OF MISSIONARIES.

The following names of missionaries were presented to the Conference this afternoon, by President Geo. Q. Cannon:

Elder who have been called since the April Conference, and are now in their fields of labor:

GREAT BRITAIN.
John Q. Cannon, 17th Ward, City

SCANDINAVIA.
Christian J. Fjelsted, Logan
Niels H. Borrasen, Spring City
Christian Christiansen, Big Cottonwood

UNITED STATES.
Helen M. Tracey, Marriotts
William Greenhalgh, Nephi
Milford B. Shipp, 11th Ward, City

SOUTHERN STATES.
John E. Metcalf, jun., Gunnison
John Morgan, 14th Ward, City
Joseph L. Townsend, Payson
Samuel S. Cluff, Provo
William O. Beesley, Provo
Andrew McComb, Clarkston
James Martin Allred, Fairview
Charles Andrews, Nephi
Samuel Jackson, Nephi
James Jenkins, "

SWITZERLAND.
Frederick Goss, 6th Ward, City
John Jacob Walser, Payson

They were sustained by unanimous vote.

The names which follow are of those Elders now selected to go on missions. They were also sustained by the unanimous vote of the Conference:

GREAT BRITAIN.
Henry Leyland, 11th Ward, City
Robert R. Anderson, 18th Ward, City
Orson F. Whitney, " " "
Hyrum H. Evans, 6th Ward, City
Alfred Bailey, Ephraim
James Hardy, Provo
John Ellis, Ogden
William Wilke, Mendon
Charles Sharp, West Jordan
John Pickett, Tooele
John Boyle, Ogden
Thomas Perkins, Cedar, (Wales)
Thomas R. Jones, Lehi, "
Henry Green, Ephraim, "
Joseph W. McMurrin, 3rd Ward, City
Uriah Butts, Parowan
Robert Ure, Wood's Cross (Scotland)
John England, Tooele

George Fowler, Parowan
John T. Rich, Grantsville
Daniel Davies, Three Mile Creek, Box Elder County (Wales)
Thomas L. Obray, Paradise, (Wales)
William Bromley, Provo Valley
Edward Entwistle, 16th Ward, City

SCANDINAVIA.

Martin Rasmussen, Mount Pleasant
Jens C. Frost, Ephraim
A. C. Nielsen, ,,
Bent Larsen, Monroe, (Norway)
John Neils Olsen, West Jordan, (Sweden)
Andrew P. Anderson, (known as Andrew Hanson), Redmund
Hans Christian Hansen, Gunnison
Henry C. Jensen, Brigham, (Norway)
Christian Hanson ,,
Lars Mortensen, ,,
Hans Olen Hansen, Hyrum
Hans A. Hansen, Logan

UNITED STATES.

Mark Hall, Ogden (New York)
Nathan Hawks, 17th Ward, (Indiana)
Stephen H. Marks, ,, ,,
Samuel Mulliner, Cedar Fort
Joseph M. Harris, Ogden, (New York)
Walter H. Atwood, South Cottonwood, (New York and Pennsylvania)
James K. Ingle, Orderville, (Pennsylvania)
George Saxton, 19th Ward, City, (United States and Canada)
C. C. Bartlett, Ashley
William Stevenson, Eden

SOUTHERN STATES.

W. Heber Clayton, Kanab
Zadoc K. Judd, jun., ,,
Timothy B. Clark, Farmington
Moroni W. Pratt, Meadowville
George Comer, Lehi
Charles C. Brown, Ogden
Louis Kelsch, South Cottonwood
Levi B. Reynolds, Mount Pleasant
Newell W. Kimball, Logan
S. D. Moore, Payson
John B. Fairbanks, Payson
Wm. M. Rydalch, Grantsville
Alma Harding, Millard
James J. Adams, Parowan
Wm. L. H. Dotson, Minersville
Edwin Ayers ,,
Marcus L. Shepherd, Beaver
William White, ,,
John M. Eastman, Greenville
Wm. H. Josephs, Adamsville
Edward M. Dalton, Parowan
George Howe, 17th Ward, City
Jesse M. Smith, ,,
James Meikle, Smithfield

SANDWICH ISLANDS.

John Meldrum, Provo
James Langton, Smithfield
Wm. George Farrell, Smithfield.

NEW ZEALAND.

James Kirkbride, Smithfield
William Barber ,,
Ephraim Ralph, Brigham
Joseph Chantrill, Logan
Lorine Farr, ,,
Nathan Hicks, Benson

ARIZONA (St. John).

John R. Stewart, Kanab
L. H. Fuller, ,,
Alexander Findlay ,,

The choir sang,

Lord we come before Thee now.
At Thy feet we humbly bow.

Prayer by Elder Henry Eyring.

The choir sang,

What wondrous things we now behold,
By Prophets seen in days of old.

Apostle F. D. Richards said the instructions hitherto imparted by those who had spoken, seemed admirably adapted to the wants and condition of the people. The great principles of eternal truth when presented before us, possess such freshness and develop so many new beauties, that they are calculated to inspire us with increased desires to embody them in the actions of our every day life. He spoke of the various degrees of blessings connected with the Gospel of our Lord and Savior Jesus Christ, and contrasted the inestimable privileges which we enjoy, with the darkness of the teeming millions of heathens and "Christians" who know nothing about God and his kingdom. Many of the Saints who come here have been toiling for years in the old country, and have been grounded in many traditions. After arriving here, they should remember as they begin to settle down in Zion, that they are just beginning to take their first lesson in many things and should be willing to be instructed in the things of God, and thus by carefully walking in the straight and narrow way, after years of experience they will become possessed of a knowledge of the things of God, and finally of God himself. He exhorted the Saints to the exercise of charity, in the sense that is explained by the Apostle, for in its true meaning it is not only the giving of our goods to feed the poor,

neither is it the giving of our bodies to be burned, but it truly consists in the pure love of God and our brethren. He spoke of the time of difficulty and trouble existing while the Saints were building a Temple in Kirtland and in Nauvoo; now we are engaged in the construction of three Temples, showing the great increase of labor that is devolving upon us as a people. Our labors are increasing, let us therefore round up our shoulders and be willing to devote ourselves to the great work. He spoke of the testimonies in favor of the Book of Mormon which the nations around us seem so unwilling to receive, and yet will go to great length and expense to find some clue to the ancient inhabitants on this continent, and shut their eyes to those incontrovertible evidences contained in that sacred record. He then appealed to parents to see to it that their children are educated and qualified to become able ministers of the Gospel to the nations of the earth. He also spoke of the Gospel in its relation to the dead, proving the same by reference to our Savior, who went and preached to the spirits in prison. We in our day cannot go forth and attend to the ordinances for our ancestors, until our Temples are finished, hence the labor that is now upon us. This great work for the dead is conducted under the spirit and power of Elijah, who has appeared as predicted to turn the hearts of the fathers to the children, and the hearts of the children to their fathers. The Prophet Joseph, and other Elders who have gone before us, are all engaged in the same great work. The millions upon millions who have died without a knowledge of the Gospel, will constitute an immense field of labor for the ministrations of the servants of God who pass behind the vail, so great that the mind of man fails to grasp it, and its magnitude cannot be estimated. The names of the generations of our ancestors for many centuries past have to be sought after and ascertained, and the sooner we set about it the better. It behooves the head of each family to be diligent in searching back the chain of his kindred. It is a glorious principle in connection with the Gospel, not only to look after and attain to our own salvation, but to aid in the redemption of those of our relatives who are dead. We are sending our missionaries to every nation under heaven, where they will permit them to carry the Gospel, and the time is fast approaching when we will have the visitation of those who have passed behind the vail, and the morn of that millennial reign of a thousand years will commence, during which period the Elders will be engaged in the ordinances of the Gospel for the generations passed and gone. Let us study the laws of the Lord, and learn to walk in his ways. He spoke of the principle of rewards in connection with the Gospel, illustrating the same by reference to those servants who were entrusted with five and ten talents, who on account of their faithfulness in their stewardship, became rulers over five and ten cities, while the one talent unused was taken from the slothful possessor and given unto him who had been diligent and faithful. He exhorted all to take such a course as would increase their talents, and prepare them for the glory and dominion promised to the kings and priests unto God.

President George Q. Cannon: There is one thing I think ought to be said at this juncture respecting missions. I have perceived, and I think others have, that there is a disposition growing up among the Elders sent upon missions, to imagine that they are sent for some stated period, and at the expiration of which they will be released, whether the wants of the work will admit of their release or not. The idea seems to be growing in the minds of some that it is almost in the nature of a term of enlistment; and if a man goes to the Southern States for a year, that that is about as long as he is required to remain; and if he goes to Europe, that he should be released at the expiration of two years. This idea seems to be fastening itself upon the minds of a good many who are called upon missions. I do not thus understand the nature of this calling.

When Elders are called to go upon missions, I suppose that they are

called to go and labor as long as they shall be required, as their health will permit, or the necessities of the work may demand. A man going to and laboring in a certain place, at the expiration of one year he may be just upon the threshold of entering upon the field of his usefulness; and he may, in a few months, be able to do more good than he had done the previous year. And at the expiration of two years the wants of the work and the necessities of the field may be of such a character as to require a longer stay upon his part that he might be able to do more good in a few months than he had done the previous two years. I do not mean to convey the idea that it is always necessary for Elders to remain extended periods in their fields. I would leave this, as I have always felt to do, to the man who has charge of the field. If it required ten years to fill a mission, stay the ten years and do it gladly, if the wants of the mission required such an extended period. I am speaking for myself, in favor of longer missions than our young men are now taking. By the time they are able to speak and address an audience with comparative ease, and begin to exert an influence among the people, and become acquainted with their fields of labor, they either release themselves or ask to be released to return home. And when they reach home it is too frequently the case that they settle down into their old habits, and they consequently fail to accomplish that which they might do if they were to have a little longer experience in their fields of missionary labor.

A few years in a young man's life cannot be spent more profitably than in the missionary field if he enjoys the Spirit of God and the spirit of his calling rests down upon him. I would rather a son of mine would go out in that capacity than go to the best college in the land. I know it would be more profitable to him. And I hope that, if this idea has been formed in the minds of any respecting the duration of their missions, it will not become crystalized, become fixed in their minds, as a fact that they should be required only to remain one or two years upon their missions. But stay just as long as the Lord wants you to stay; and you may depend upon it that you will not be asked to stay any longer than is necessary for the good of your mission.

It is very gratifying to find such a demand for Elders in the various fields. I hope this demand will continue to increase until we shall have a large corps of well educated missionaries scattered through all our Territory, through all our settlements, capable of assisting in directing affairs and in helping to manage the interests of the Church where ever they may be living. And as we were told this morning by Brother John Henry Smith, this work does not devolve upon a few individuals. This is one feature of it for which I am exceedingly thankful. I am thankful it is not confined to a few families nor to any particular class, but that it embraces within its scope every honest soul, and gives opportunity for salvation and exaltation to every man who desires to seek for it. God has shown us, I think, abundantly thus far in the history of this Church, that he does not confine his work to one or two or a few families, but that he extends it to all the families of the earth, to every man who desires to labor in the work of our God, to come to this light and help to establish righteousness.

While he was speaking I felt as though there are hundreds of young men in obscure families of obscure parentage to-day, who will make a fame in the midst of this people, who will be honored, and their names go down in honor to posterity because of their faithfulness. The opportunity is given to all to exercise the gifts and graces that God has bestowed upon them. And this kingdom is eminently democratic in this respect. No one has a patent of nobility from the Lord; but every man and every woman can prosper according to his or her faithfulness in the work of God. There is another feature of this work that is very encouraging. It is only the pure in heart who can prosper; it is only the humble and the meek and lowly, and those who serve God in truth and in faithfulness that can stand and

prosper in this work for any length of time. In this respect it differs from every system now extant upon the face of the earth among other people. In other organizations men prosper sometimes by means of their shrewdness and sagacity, by their ability and good management; but it is not the case in this Church. Ambitious men, men seeking for place, men seeking for power, men seeking to build themselves up regardless of the principles of truth and righteousness do not prosper in this Church. No impure man can stand for any length of time among us; he will lose the Spirit of God and go into darkness; and those who look upon him may wonder in their hearts why he should be so dark. But there is a cause for all this. No man ever lost the Spirit of God without a cause. No man ever apostatized from this Church without there being a cause for it. No man ever fell into doubt without there being a cause for it. This is beautifully illustrated in the Book of Mormon. You all remember that Alma took three of his sons into the ministry — Helaman, Shiblon and Corianton. Corianton heard of a harlot, I suppose she was an attractive woman; at any rate he was attracted by her, he left his ministry and followed after this lewd woman. This gave his father much grief. The subsequent career of this man illustrates the principle of which I am speaking. The two sons of Alma who labored faithfully in their ministry were pure men, and they were not afflicted with doubt. They could receive the words of their father; their spirit did not rise against him, nor against other prophets of God. But not so with Corianton, who was an impure man, and who deserted his ministry and went after a harlot. You will find that his father had to combat the doubts which he entertained; you will find that he had to remove his unbelief, and reason with him about the restoration, and about the resurrection and the atonement. He had to engage in long arguments to prove to his son the truthfulness of the principles of the Gospel of the Lord Jesus Christ. This is a significant fact, and one with which we have long been acquainted—although we are not directly told that this was the reason; but knowing as well as we do the results of such a course, we can well understand that this is the foundation, that this was the cause of that man's requiring so much argument to convince him that these principles were true. It is a remarkable fact that when a man is guilty of getting into bed with his neighbor's wife, he becomes wonderfully holy in manner and wonderfully scrupulous about the Gospel of Jesus Christ, and requires a great deal of argument to convince him of things to which he takes exceptions. It is a recognized fact in our history that the man who takes such a course loses the Spirit of God, and goes into darkness.

There is a spirit growing up among us that must be checked. If it is not I tell you the anger of God will be poured out upon us. We hear now of men having to get married to cover up certain things; of children born wonderfully soon after marriage in some of our settlements, and perhaps in this city no less than in our settlements. Such things are a disgrace and abhorrent in the sight of God, and they who are guilty of such things will bring down the anger of God upon themselves. This crime of illegitimacy is growing; it is an accursed crime, and the man who indulges in and produces it will lose the Spirit of God, and will lose his standing in the Church unless he repents and turns away therefrom with all his heart. The Spirit of God will not dwell in unholy tabernacles. The faith of God will not dwell with people who take this course. And we should labor with them with all our might, we should set them examples of purity; we should reason with them, and do all in our power to deliver them from this awful crime. For it is heinous sin. No sin is greater in the sight of God except the shedding of blood, than this crime to which I have alluded. And it is growing to an alarming extent among us, not that it is as bad as elsewhere, but it should not exist at all. A man who commits adultery is unworthy to live; and sooner or later the Lord, I believe, if He is merciful to him, will take his life away from him, especially if he

has made covenants in the house of God. Our young people should be taught that there is nothing so ennobling and so honorable as personal purity. Parents should be careful not to allow improper associations, or associations between the sexes at improper hours; but keep their eyes open so that nothing of this kind is permitted. There should be wise guardianship to prevent this. Every facility for marriage should be extended to our young people. Parents should seek to have their children marry early; and do everything in their power to facilitate marriage among us.

I hope to see the day when these Temples—the one in this city, the one in Logan, and the one at Manti will be completed. We already have one built in St. George. When these shall be completed, the facilities of mariage will be increased. And then, I hope—I would like it to be the case, at least—that in each of the Stakes of Zion a Temple shall be built—if only a small one—so as to furnish convenience for young people to go in and take upon themselves the holy covenants of the Gospel, receive their endowments and be married according to the holy covenants of God; and thus extend to the young all the facilities possible to encourage marriage. It lies at the foundation of the prosperity of any nation or people. If the family be not pure, if it be not well guarded, the city soon becomes corrupt. It is our duty to look well to the foundation of our institutions and our organizations, and keep impurity out of our households, and put our foot upon it, and frown upon it, and be no more lenient to the sins of our children than to those of others; not sympathize with crimes of this kind; not seek to extenuate them because a son of ours does the wrong, and think it is not so bad as if somebody else should do it; or if a daughter of ours does the wrong, it is not so bad as somebody else's daughter committing the wrong. Such sympathy is wrong for the Latter-day Saints to indulge in. The whole world is anxious to break down the barriers that stand up around us and to obliterate the distinction that exists between us and the rest of mankind. If we had impurity in our midst, if we countenanced lechery, we would not be so bad a people as we are in the estimation of many. But because the Presidency of this Church, the Twelve Aspostles and the leading Elders have all the time been building up barriers around the people to prevent them falling into sin, from committing iniquity—barriers that will keep Zion pure, that will make us a chaste and holy people—because of this the whole world is arraigned against this work. It is our struggle all the time to keep this people called Latter-day Saints pure, to keep them up to the standard that God has revealed. He has revealed a high standard, and we are aiming to get that standard up in their midst, so that they will not only live up to it themselves, but bequeath it as a precious legacy to their children after them, that we may become the people God intends us to be. And I can tell you if we are not "the salt of the earth," then there is no "salt" to-day on the earth. The Latter-day Saints are suffering all kinds of obloquy and calumny because they want to preserve woman's chastity, and because they will not allow woman's chastity to be trampled in the mire, if they can possibly help it. We say to our young people, "Marry. Boys, marry wives, but do not seduce, do not lead astray; God will damn you if you do so." And others are saying, "If you do we will inflict the penalty of the law upon you." This is what we have to contend with all the time.

We are building up Zion, and we are laboring to save the people. We are laboring to destroy the dominion of Satan; and we are calling upon the people night and day to live so that the revelations of the Almighty will rest down upon them, yes, that they may be filled with the power of God, and know for themselves concerning the divinity of this work. And because we are doing this the world is opposed to us, and do everything in their power to destroy us. Every man or woman who lends his or her influence to wickedness, to drunkenness, to fornication, to adultery, or to any of the vices, may call themselves Latter-day Saints, but they have only the

name. In the day of the Lord they will have no place among us, for God will not allow any such beings to enter into his kingdom. We may as well make up our minds to these things.

God is doing a great work in the earth, and he is doing it for you. For you, my brother, who may be obscure to-day, and who may be unknown almost among the Saints of God—He is doing it for you and your family; and the angels of God are watching over you, and their eyes are upon you and not upon the First Presidency, and upon the Twelve, the Apostles, and the Presidents of Stakes alone. The eyes of the pure and the just behind the veil are upon all Israel. They are watching over this people to see if they will do what God has commanded them. He has revealed to you in plainness and power the truth of this work; and who is there among this congregation that has not received the truth? Who cannot testify to-day that they know it to be from God, that they know it by the revelations of Jesus Christ and not by the testimony of any man? Are there any Latter-day Saints who do not have this knowledge? There are very few. Now, we have to come to the light and the fulness of truth; we have to build up this kingdom, and to learn the lesson taught to us so repeatedly. President Brigham Young wore his life out teaching us, and brother Heber C. Kimball and brother Geo. A. Smith and brother Willard Richards and brother Orson Pratt, and others whom I might name, who passed away—all have labored with their might to teach this people the principles of righteousness. They were anxious to see Zion built up. They told us not to waste our strength in sustaining the wicked, but to sustain the righteous. But we are becoming so intermingled with the world that it is difficult to tell a Latter-day Saint from one that is not a Latter-day Saint. The barriers are being broken down; the distinctions that existed, or ought to exist, are to some extent obliterated through the folly and weakness and, I may say, wickedness of some who profess to be Latter-day Saints. I tell you, my brethren and sisters, God will hold us to a strict accountability in regard to these things. This kingdom will go on; it will not fall. Man and woman may fall; they may fall by scores and hundreds, but the work itself will roll forward. But how sad it is to see men and women who have done so much as many have from the beginning of this work, fall away, lending themselves to wickedness and forgetting the holy principles that God has revealed. The salvation of God is extended to us, and it is worth all we can do; it is worth our lives; worth the sacrificing of every passion and appetite; it is worth a life's labor; it is worth the exercise of every talent which he has given unto us. There is more peace in it, there is more happiness in it, there is more life in it, there is more salvation and exaltation in it than in anything else upon the face of the earth. And all of us who have any experience in his Church have proved this for ourselves.

I pray God to bless you and pour out his spirit upon you. You come to Conference to be taught; do try to treasure up that which you have heard, and go away more determined to keep the commandments of God; to be pure and holy, and to use your influence to promote righteousness all around you. What a mighty influence and power this people could to-day wield in these mountains, if all were on the side of righteousness. Six individuals in the beginning of this Church were a great power. But here we have thousands upon thousands scattered throughout these mountains; here is leaven enough of the righteous in this Territory to leaven the whole lump, to leaven the whole earth.

I pray God that we may be able to do this and live the lives of Saints indeed, in the name of Jesus, Amen.

The choir sang,

Come, come, ye Saints, no toil nor labor fear,
But with joy, wend your way.

Conference was adjourned until to-morrow, 10 a.m.

Benediction by Counselor D. H. Wells.

[TO BE CONTINUED.]

There is nothing of so much worth as a mind well instructed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, NOVEMBER 21, 1881.

THE PAST AND FUTURE CONSIDERED.—CONSISTENT EFFORT INDISPENSABLE.

In order to secure the more steady progress of the work of God in these lands, it becomes necessary from time to time to offer suggestions to the Elders laboring in the various fields allotted to them; to encourage, to commend, and to counsel them in their respective duties as Presidents and as traveling ministers of God's word among the people. We take great pleasure in recognizing the zealous and efficient labors which, under Divine inspiration and blessing, have been performed during the summer and autumnal seasons of the present year. According to reports furnished this Office, much out-door preaching has been done in the cities, towns and villages, new branches have been organized, the written word has been liberally distributed, and a general effort to spread the truth by public speaking and private conversation has been consistently made. Conferences have been held, at which much of the Holy Spirit has been poured out upon both speakers and hearers. Opportunities have been furnished and invitations extended to all lovers of truth, for a hearing of the great principles of the Gospel. The Saints have universally attended these gatherings, and met the expenses pertaining to them. Strangers have also visited us, and in many instances expressed their pleasure in listening to the discourses. Some have received the message of eternal salvation thus brought to their ears "without money and without price." The spiritual life of the Saints has been cultivated by proper counsel, through the STAR and otherwise, and the financial interests of the various Conferences have received due attention. We believe that proper wisdom and economy have, as a general thing, been exercised in the use and disbursement of the income, and great care has been manifested in providing, as far as circumstances would permit, for all necessary wants among the poor in the Branches. The Elders have been considerate of the condition of the Saints in their traveling expenses, and God has opened up the way to a marvelous extent both of his ministering servants laboring without salary, and also of his covenant people upon whom devolves the duty of administering to their daily wants. Where assistance to God's work has been afforded by any in faith, great blessings have followed. Numerous instances have come under our observation, and that of the Elders in the field, in which the hand of God was manifest in abundant blessing upon those who paid their Tithes,

and contributed for the support of the work in their midst. We doubt not that many will bear testimony to our statement in this regard, and be sustained by the record of their own experience.

The past season has also been characterized by a very large emigration to the home of the Saints in Zion. Steamers extensively laden with our people have crossed the ocean five stated and appointed times. Universal success has attended these companies. With the exception of the usual sea-sickness, general good health has prevailed throughout the journey. The sea voyages have been safely and speedily effected, and the trip across the continent to the inland home of God's people has been in most respects pleasant and prosperous. The retrospective view is very agreeable to reflect upon, and while congratulating ourselves on the enjoyment of so many blessings, let us remember the kind and beneficent Hand which hath wrought out this deliverance for those who have gone, and bestowed in such rich abundance needed blessings on those who remain. We cannot refrain from expressing our thanks to all who have aided us in carrying out the promptings of the Holy Spirit, by obedience to counsel, and never-failing exertion in the interests of God's kingdom.

Now at the dawn of another winter season, let us not, in the contemplation of the successful past, slacken our efforts for the approaching future. It is not so much by spasmodic exertions, be they ever so brilliant or well directed, as by continued consistent labors, that the work entrusted to us will be rendered most successful. Our efforts should be comparatively uniform, our policy persistently pursued, and with the experience already gained, many suggestions for future action will doubtless be brought to the mind. It is the duty of Conference Presidents, aided by the Traveling Ministry, to reflect and prayerfully consider on the best course to adopt for the proper extension and support of the work in the localities under their supervision. This course should be invariably consistent with the counsels imparted by this Office, and the principles of righteousness they are appointed to inculcate. This, however, does not render it absolutely necessary to continually follow in the exact footsteps of former Presidents, or to run in any particular groove of policy, when it is plainly manifested to the mind that a change would be more conducive to the advance of the cause. Radical and sudden changes are seldom requisite, but a gradual progression and steady improvement as the result of judgment and experience, are in every sense proper and commendable. In addition to the spreading of the Gospel by visiting, tracting and preaching, the Saints should be instructed in the practical duties devolving upon them. The requirements made by Revelation, such as Tithing and Gathering, should be brought prominently before their minds, and a due regard paid to the exemplary characteristics enjoined upon all by the principles of the Gospel. As the Spirit shall direct, they should be counseled to economise in their household expenses, and lay up every penny of surplus for their emigration. Sobriety, chastity, brotherly love and unity should be preached in all sincerity and plainness, and a general feeling of "oneness" should be encouraged in the councils and other gatherings of the Priesthood, as well as of the Saints at large. Satan seeketh to devour and destroy, and it is our duty as Latter-day Saints to build up each other in all righteousness,

and to cling to every holy principle in all faith and integrity. We are more than convinced that if this course be persistently carried out, great good will result therefrom, and we shall wield increasing influence for the furtherance of the work in which we are engaged. Brethren and sisters, let us heed the counsels of the Holy Spirit, and may God enable us to gain the victory!

CORRESPONDENCE.

THE LAST COMPANY AT NEW YORK.

New York, Nov. 2, 1881.

President Albert Carrington.

Dear Brother, — Since writing to you from Queenstown on the 23rd of October, all things have worked together for our good, and to-day at 10.30 a.m., we landed safely after a pleasant and prosperous voyage of ten days and fifteen hours. Beyond sea-sickness, the health of the company has been good, and throughout the Saints have been cheerful and contented.

Having past the Custom House inspection, we proceeded at once to Castle Gardens, arriving with our luggage at 5 p.m., and were soon comfortably located by ourselves in a part of the building assigned us, where we shall remain until 1 p.m. to-morrow, the time of our departure Zionward by special train.

Our appreciation of the unvarying kindness of Capt. Bentley, and Mr. Thorpe the purser, in their efforts to provide for our comfort and happiness, impels us to make mention of their gentlemanly conduct towards us.

Brother Hart, as is his custom with the companies, met us, and throughout the day has assisted us with all necessary advice and instruction.

With kind regard we remain,

Your brethren in the Gospel,

L. R. MARTINEAU,
A. G. BARBER.

REPORT FROM NORWICH CONFERENCE.

3, Arnold St., Lowestoft, Suffolk,
Nov. 12, 1881.

President Albert Carrington.

Dear Brother, — Noticing in the STAR a desire expressed for correspondence from the Elders, I thought an account of a trip through brother Hunter's District, which I lately made in company with him, would perhaps be interesting. It is a very extensive field, touching seven different counties — namely, Norfolk, Cambridgeshire, Hertfordshire, Bedfordshire, Northamptonshire, Huntingtonshire and Lincolnshire.

On October 13th we left Wymondham, visited an aged couple of over eighty, and walked eighteen miles to Thompson, visited brother Coats, an aged pensioner of eighty-two. Oct. 14, we left Thompson for Feltwell. A fearful gale blew down trees, some being plucked up by the roots. It unroofed barns, houses and stacks of grain, spreading destruction on the right and left. We reached Feltwell in safety after walking twenty-two miles. Oct. 15th, we crossed the Fenns to Southerly, six miles. Oct. 16th, Sunday, we met with the Saints at 11 a.m., and partook of the Sacrament, after which the brethren and sisters testified to the truth, and instructions were given by Elder Hunter and myself, as the Spirit of God dictated us. The afternoon meeting was crowded, many strangers being present. The above named speakers, also brother J. Pidd, addressed the congregation upon the first principles of the Gospel. The evening meeting was also very crowded. Brother Hunter and myself spoke on the necessity for people comparing their faith with the doctrines taught by Christ. The strangers seemed to feel very kindly disposed. I think much good will yet be done in Southerly.

On Oct. 17th, we started for Moulton, crossing the Fenns into Cambridgeshire, walking twenty-seven miles. On Oct. 18th, we walked to Cambridge, took train to Melldrith, then walked to Bassingbourn. Here our hearts were made glad under the

kind, motherly treatment of sister Tassell.

On Oct. 20th we visited a young man lately returned from Utah, who had told some base falsehoods about the country, and the party who employed him there—who happened to be brother W. W. Hunter. So here they were face to face. On seeing his late employer, he had but little to say. I asked him the reason he left Utah, to which he replied, "I am very fond of beer, and I couldn't get it in American Fork, so I thought I would leave."

We visited a Mr. and Mrs. Hill, and conversed on the Gospel with them. Brothers Barber and White had previously convinced them of the truth, so they promised to be baptized, if we should be there on Sunday. We then walked ten miles to Croydon. On the 21st we walked to Bassingbourn, then to Read, and back to Bassingbourn, making fifteen miles. On the 22nd we again visited Croydon, where we arrived in a heavy rainstorm, after walking seven miles. On Sunday 23rd, the rain was so heavy we held no meeting, but at 10 p.m. we baptized brother Thomas Hill and a daughter of sister Tiethmarsh, brother Hunter officiating. Monday 24th, we walked to brother Tingy's, at Great Paxton, eighteen miles. On the 25th, we walked twenty miles to Unwick, and held meeting after inviting both minister and people. Oct. 26th, walked to Oundle, ten miles. Next day we walked thirteen miles to Holme, and did some fireside preaching till ten p.m. On the 28th we left Holme at 8 a.m., and came to Whittlesea, where the river was much swollen through the heavy rains, and the road was submerged with water for more than half a mile. A man conveyed us across in a wagon. We then traveled along the river-bank; on the way we overtook a lady and gave her a tract. Passing by a chapel which looked rather dilapidated, we inquired if we could preach in it, and the lady in charge stated we would have to apply to a gentleman in Wisbeach; but on our stating we were American preachers, she said, "O, you can have my house." So we invited the people and held a good meeting. Tuesday we walked thirty miles. Oct. 29th, we arose early and walked six miles to breakfast at Moulton. We changed the tracts formerly distributed, and started for Southerly, *via* Wisbeach, and reached it after a walk of thirty miles. Oct. 30th, Sunday, we held meetings which were well attended, and all appeared to rejoice in the glad tidings of the Gospel. Oct. 31st, I went with brother Hunter to attend to business at Duvenham, and returned to Southerly. Nov. 1st, walked seven miles to Feltwell, and there we separated, brother Hunter to continue his labors in his District, and I returned to Thompson, which I reached after walking twenty-two miles. On Nov. 2nd, I left Thompson, and walked to Wymondham, thus ending, with a walk of eighteen miles, my visit through brother Hunter's District.

I rejoice exceedingly in spreading the truth, and pray for the success of all the Elders of Israel. I also pray that you may ever enjoy much of God's Holy Spirit, to direct you in all things. With kind love to all at "42," which please also accept yourself,

I remain your brother in the Gospel,
WILLIAM WOOD.

LETTER FROM SCOTLAND.

Aberdeen, Nov. 15, 1881.

President Albert Carrington.

Dear Brother,—Knowing the interest you feel in the labors of the Elders in their several fields, I embrace the present opportunity of giving you a short account of my labors in the north of Scotland.

The 10th of June found me in Thurso. Having some tracts with me, I commenced to distribute them among my friends, talking to all who would listen to my humble way of explaining the first principles of the Gospel. I held four open-air meetings. When Elder John Stoddard came to assist me, we tried in all the principal towns and villages to obtain a house; we offered to hire, but all to no purpose. It was "Hobson's choice"—preach out-doors or not preach in public. We had as good meetings as

we could expect, and we continued them until bad weather interfered.

Brother Stoddard returned to Edinburgh, and shortly after I received word from brother Irvine to come to Aberdeen. In visiting I found some quite anxious to enquire still further in regard to the Gospel. All the pamphlets and books ordered by me from the Office, have been distributed among them. I hope in the near future a Branch may be organized in the far north, that there may be some place to rally to. The few who have been numbered with us are scattered as it were "without a shepherd." Elder Monroe, of twenty-five years standing, has done what he could to make a home for the Elders who have visited there from time to time. He is a good, quiet man, and can bear a faithful testimony in private, but has not as yet taken any part in public meetings. He has to labor very hard to support his family.

I was introduced to the Saints here in Aberdeen by Elder A. N. Macfarlane, who has endeared himself to the hearts of the Saints, and their faith and prayers have gone with him to Dundee, his present field of labor.

I am thankful for the change which has been made as regards my labors, and to meet with the Saints in their meetings, which are held twice on each Sabbath in a public hall. Prayer meeting once a week at brother Robertson's, President of the Branch, and Bible class once a week at same place. The four and a half months without meetings, make me appreciate the society of the Saints. My health is good, and I seek for the spirit of my ministry. I have been blessed since leaving home beyond my expectations. I trust the Lord will continue his mercies towards me, and that you as our head may, through our obedience to your counsel and the inspiration of the Holy Ghost, be able to rejoice in seeing and hearing of the spread of the Gospel in these parts. And that the Lord may bless all who are thus engaged, is the desire of

Your brother in the Gospel,

DAVID MCKAY.

LEAVES FROM MY JOURNAL.

BY APOSTLE WILFORD WOODRUFF.

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CHAPTER XXIII.

OUR VISIT TO PRESTON — OUR FIRST COUNCIL IN ENGLAND, IN 1840— WE TAKE DIFFERENT FIELDS OF LABOR — A WOMAN POSSESSED OF THE DEVIL — ATTEMPT TO CAST IT OUT AND FAIL—TURN OUT THE UNBELIEVERS, AND THEN SUCCEED — THE EVIL SPIRIT ENTERS HER CHILD —COMMENCE BAPTIZING—THE LORD MAKES KNOWN HIS WILL TO ME.

On January 13th, 1840, after visiting Mr. George Cannon, the father of President George Q. Cannon, and his family, we took cars in the evening, and arrived in the midst of the Preston Branch of the Saints, built up in 1837, by Elders Heber C. Kimball, Orson Hyde and Willard Richards.

We very soon had a pleasant interview with Elder Willard Richards, who had remained in Preston to take care of the Church, while the rest had returned home to America.

We spent three days at Preston in visiting the Saints, and on the 17th we held a council at Elder Richards' home at that place.

After consulting upon the best course for us to pursue, it was finally resolved that Elder John Taylor and Joseph Fielding go to Liverpool, Elder Woodruff to Staffordshire Potteries, Theodore Turley to Birmingham, Elder Richards wherever the Spirit might direct him, and that Wm. Clayton preside over the Branch in Manchester.

After various principles of the Church had been expounded by the Apostles present, the council adjourned.

Elder Willard Richards had been called to be one of the quorum of the Twelve Apostles, but had not yet received his ordination.

On the following day I parted with

Elders Taylor and Fielding, who went to Liverpool, and with Elder Richards, who tarried in Preston. Elder Turley and I went to Manchester.

It was the first time I ever visited that city. I here first met with Elder Wm. Clayton. As soon as I had an introduction to him, he informed me that one of the sisters in that place was possessed of the devil, and he asked me to go and cast it out of her, thinking that one of the Twelve Apostles could do anything in this line he might wish to.

However, I went with him to the house where the woman lay, in the hands of three men, in a terrible rage, and trying to tear her clothing from her.

I also found quite a number of Saints present, and some unbelievers, who had come to see the devil cast out and a miracle wrought.

If I had acted upon my own judgment I should not have attempted to administer to her with the company present, but as I was a stranger there, and brother Clayton presided over the Branch, I joined him in administering to the woman. But the unbelief of the wicked present was so great, we could not cast the devil out of her, but she raged worse than ever.

I then ordered the room to be cleared, and when the company left the house, except the few attending to her, we laid hands upon her, and I commanded the devil to come out of her, in the name of Jesus Christ. The devil left her, and she was entirely cured and fell asleep.

The next day being the Sabbath, she came before a large congregation of people, and bore testimony to what the Lord had done for her. We had a large assemblage through the day and evening, to whom I preached the Gospel.

On Monday morning, the devil, not being satisfied with being cast out of the woman, entered into her little child, which was but a few months old.

I was called upon to visit the child. I found it in great distress, writhing in its mother's arms. We laid hands upon it and cast the devil out of it, and the evil spirits had no power over the household afterwards.

This was done by the power of God, and not of man. We laid hands upon twenty in Manchester who were sick, and they were mostly healed.

On the 21st, I arrived in Burslem by coach, and met, for the first time, with Elder Alfred Cordon. This being my field of labor, I stopped and commenced work.

Elder Turley stopped in the pottery district some eight days, then went to Birmingham, his field of labor.

I received a letter on the 10th of February, from Elder John Taylor, who was at Liverpool, saying the had commenced there and baptized ten persons.

I labored in the Staffordshire Potteries, in Burslem, Hanley, Stoke, Lane End, and several other villages, from the 22nd of January until the 2nd of March, preaching every night in the week and two or three times on the Sabbath.

I baptized, confirmed and blessed many, and we had a good field open for labor. Many were believing, and it appeared as though we had a door open to bring many into the Church in that part of the vineyard.

March 1st, 1840, was my birthday, when I was thirty-three years of age. It being Sunday, I preached twice through the day to a large assembly in the City Hall, in the town of Hanley, and administered the sacrament unto the Saints.

In the evening I again met with a large assembly of the Saints and strangers, and while singing the first hymn the Spirit of the Lord rested upon me, and the voice of God said to me, "This is the last meeting that you will hold with this people for many days."

I was astonished at this, as I had many appointments out in that district.

When I arose to speak to the people, I told them that it was the last meeting I should hold with them for many days. They were as much astonished as I was.

At the close of the meeting four persons came forward for baptism, and we went down into the water and baptized them.

In the morning I went in secret be-

fore the Lord, and asked him what his will was concerning me.

The answer I got was, that I should go to the south, for the Lord had a great work for me to perform there, as many souls were waiting for the word of the Lord.—*Faith Promoting Series.*

THE FEARFUL FIRES IN THE UNITED STATES.

[The following account appears in the *Free Press*, of the shocking fires in the State of Michigan, U.S. Verily the prophecies concerning the last days are being fulfilled.—ED.]

"Fires had been burning in Sanilac, Huron, and Tuscola Counties, but no one apprehended any danger. Farmers had set fire to slashings to clear the ground for fall wheat, but this happens every fall, and the fact that not a drop of water had fallen in from fifty to seventy days was not considered by those who saw the smoke clouds and replied that there was no danger. There was danger. Behind that pall of smoke was a greater enemy than an earthquake, and it had a tornado at its back and two hundred miles of forest in the front. From noon until two o'clock a strange terror held the people in its grip; then all of a sudden the heavens took fire, or so it seemed to hundreds. In some localities it came with the sound of thunder. In others it was preceded by a terrible roaring as if a tidal wave were sweeping over the country. Almost at the same minute the flames appeared in every spot over a district of country thirty miles broad by one hundred in length.

At Richmondville, ten miles above Sanilac, one hundred and fifty people had comfortable homes, stacks of hay and grain, teams, cows, pigs, sheep, and no fear of the fire which they knew was burning a mile away. At two o'clock the flames rushed out of the woods, leaped the fences, ran across the bare fields, and swallowed every house but two, and roasted alive a dozen people. It is hardly forty rods to the beach of the lake, and yet many people had not time to reach the water. Others reached it with clothing on fire and faces and hands blistered. The houses did not burn singly, but one billow of flame seized all at once and reduced them to nothing in ten minutes.

I saw many and many a spot where the billows of fire jumped a clear half mile out of the forest to clutch house or barn. The Thornton family were wiped out with the exception of a boy. Thornton had hitched up his team to drive the family to a place of safety, but when he saw that they were all surrounded by the flames he unhitched the horses in despair. Before they could be unharnessed they bolted in different directions, and the old man became so confused that he ran directly toward a big slashing, which was then a perfect mass of flame, and dropped and died with his head toward it.

Meantime the mother and children had taken refuge in the root house. This was a structure mostly sunk in the ground and the roof well covered with earth. Here they were all right for a time, but when the father failed to join them one of the sons went out to see what caused the delay. He was hardly out of the place before the door through which he had passed was in flames. In this emergency he ran to a dry creek, and by lying on his face and keeping his mouth to the ground he lived through it.

I talked with a woman who lived neighbor to the Thorntons, and who escaped by fleeing to a field of plowed ground. This was only a few rods from the root house, and she said it was fully an hour before the screams and shrieks and groans from the people inside grew quiet in death. One by one they were suffocated by heat and smoke, and their bodies presented a most horrible appearance. To one riding through the district it seems miraculous that a single soul escaped. The fire swept through the green trees the same as the dry. It ran through

fields of corn at the rate of twenty miles an hour, and fields of clover were swept as bare as a floor. Dark and gloomy swamps, filled with pools of stagnant water, and the home for years of wildcats, bears, and snakes, were struck and shrivelled and burned almost in a flash. Over the parched meadows the flames ran faster than a horse could gallop. Horses did gallop before it, but were overtaken and left roasting on the ground. It seemed as if every hope and avenue of escape were cut off, and yet hundreds of lives were spared. People spent ten to twenty hours in ditches and ponds, or in fields under wet blankets, having their hair singed, their limbs blistered, and their clothing burned off piece by piece.

In dozens of cases the first flames spared houses and barns, but after seeming to have passed on for miles, suddenly circled back and made a clean sweep of everything. Unless one rides over the burnt district he cannot believe the eccentricities of a forest fire. In the great swamp, between Sanilac and Sandusky, it burned everything to the roots for a mile in breadth. Then it left patches from ten feet to ten rods wide. Then again it struck in and burned lanes hardly twenty feet wide, leaving half a mile of fuel on either side. In the timber it seemed to strike the green trees harder than the dry ones. It was like a great serpent making its way across the country. It would run within three feet of a wheat stack, and then glide away to lick up a house. It would burn a stack and spare a barn ten feet off.

People felt the heat while the fire was yet miles away. It withered the leaves of trees standing two miles from the path of the fiery serpent. The very earth took fire in hundreds of places, and blazed up as if the fire were feasting on cordwood. The stoutest log buildings stood up only a few minutes. The fire seemed to catch them at every corner at once, and after a whirl and a roar nothing would be left. Seven miles off the beach, at Forster, sailors found the heat uncomfortable. Where some houses and barns were burned we could not find even a blackened stick. Every log, beam, and board was reduced to fine ashes.

Seven miles back from the lake at Forster a farmer gathered up fifteen persons in his wagon and started for the beach. The fire was close behind them when they started—so close that the dresses of some of the women and children were on fire from the sparks. It was seven miles up hill and down, with corduroy, ruts, and roots, and the horses needed no whip to urge them into a mad run. As the wagon started the tire of a hind wheel rolled off. They could not stop for it, and yet, even on a good road the wheel would have crushed down in going twenty rods without it.

It is an actual fact that the horses pushed over the seven miles of rough road at a wild run, and the wheel stood firm. A delay of five minutes at any point of the road would have given fifteen more victims to the flames which followed on behind. I saw the wagon at the lake, and I saw the tire seven miles away on the roadside.

The people who sought the beach had still to endure much of the heat and all of the smoke. Wading up to their shoulders, they were safe from the flames, but sparks and cinders fell like a snow storm and the smoke was suffocating. The birds not caught in the woods were carried out to sea and drowned, and the waves have washed thousands of them ashore. Squirrels, rabbits, and such small animals stood no show at all, but deer and bear sought the beach and the company of human beings. In one case a man leaped from a bluff into the lake and found himself behind a large bear. They remained in company under the bank nearly all night, and the bear seemed as humble as a dog. In another instance two of the animals came out of the forest and stood close to a well from which a farmer was drawing water to dash over his house, and they were with him for two hours before they deemed it prudent to jog along. Deer came out and sought the companionship of cattle and horses, and paid no attention to persons rushing past them."